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“ Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

THE LATELY FORMED ENGLISH AND FRENCH TREATY, FOR THE SUPPRESSION OF THE SLAVE TRADE.

THESE two nations have at last taken the bull by the horns, or at least, have agreed to do so; and it is high time they did, for they have long been dragged through bush and briar, by hanging on to the tail. There never was a more ridiculous undertaking, than the attempt to suppress the slave trade by catching those engaged in it, on the *run*. It always reminded us of the old play of Tag, by the school boys; hit 'em between the two goals and they are yours, but once landed—*safe*: and you must wait till the next run.

It was of but little consequence that we talked this whole palaver, in our humble Colonization Journal, some four years ago, and pointed out the only course that promised any beneficial result; the course which these nations now propose to adopt; and it affords us but little satisfaction to cry, “I told you so!” But we ask our few readers, just to look at the affair as it has been managed, if for no other purpose, merely to see, that great and wise nations can act as foolishly as individuals.

The slave trade has of late years, been carried on something in this way, (taking Gallinas for example, with which we are well acquainted.) Here are some five or ten factories as they are termed, established by wealthy merchants in Cuba, or Porto Rico, with branches of their houses, or confidential correspondents, in New York, Liverpool, Havre and elsewhere, as they may have occasion. The factory is in charge of one of the partners of the house, or a confidential agent, who does the business on commission. He goes out to Gallinas with a cargo of goods, (which the cruisers cannot touch, as they are not yet slaves,) and enters into a treaty with some king, or influential chief, or head man, who can command a plenty of labourers. This chief builds him houses for residence, for his goods, and a strong barricade for the slaves; all perhaps enclosed with another strong barricade, of split plank or rails, pointed at top. The whole is called a barracoon. He then distributes his cargo among the trade men of the tribe, who go into the country or bush, to buy slaves, and rice and other provisions, on which to feed them. He also orders constructed, large canoes, capable of carrying

safely through the surf or bar, some fifty or a hundred slaves. A time is appointed at which the vessel with certain signals is to appear off the landing, ready for the reception of the *passengers*, as they are facetiously termed; and a good look-out is kept from the top of a high tree, or some exalted station, with a powerful telescope for the expected vessel. If she appears, and a man-of-war is in sight, she is informed of it by a private signal, and stands off again to sea. This manœuvre is perhaps often repeated, or perhaps the man-of-war is led out on a chase, outsailed, and left to the leeward of the port; meantime the slaver slips in, drops her anchor, and in four hours, receives her complement of two, four, or six hundred slaves and is off. Or if the cruiser holds on at anchor, a private signal is given to the slaver, to run down to Cape Mount, or up to Shebar; and the slaves are either transported over land to her anchorage ground, or sent out in the night through the surf, and run along the coast to their vessel. Or perhaps this one vessel, and the next, and the next, may be captured and the fourth or even the fifth succeed, and over and above all these losses, a large profit is realized. Now all this time, the officers of the cruisers, know that these slaves are ready for shipment, waiting a vessel.—They know that in this one port or river mouth, are from two to ten thousand slaves, chained and stalled, ready for shipment. They know that one well armed boat's crew, could land and scatter the whole population, Spaniards and natives, and liberate all the slaves. But no! they can't do it, they must catch them on the *run*. So say their masters. Now strange as it may seem, this identical policy has been pursued for the last 15 years, at the expense of millions of pounds to the English government, and the sacrifice of thousands of their best officers and seamen, with the facts before their eyes, that the numbers of the victims of this traffic have not decreased, but their tortures and sufferings have been augmented an hundred fold—*Legislative wisdom!*

Thank God they have at last come to change their policy, and to adopt the true one, viz: to enter into treaties with the native chiefs, for the suppression of the trade. It must be apparent at a glance, that without the co-operation of the kings and headmen, the slaver would be totally powerless. It would be impossible for him to pick up a cargo along the coast, either by purchase or theft. Treat with the chiefs! *money* is the great argument! give them a bonus for abolishing the business, and the thing is done at once. If it is objected that they will not adhere to the contract: that matter can be easily settled;—once *make* it, and then *enforce* its fulfilment. The traffic can only be prosecuted by building barracoons, and gathering them together in greater or less numbers, in connexion with white agents. When it becomes known that a barracoon is erected, or slaves congregated and chained, (for they can be kept in no other way,) send in a boat and destroy it and liberate the slaves. One steam vessel, would be amply sufficient to prevent any successful operations of this kind, to the windward of Cape Palmas, and two would be as effective to the leeward of that, as far as the trade has ever extended on the west coast. It may be argued that this course would only break it up while the force is on the coast. Not so, let this trade be abolished for a few years, until the natives get into the habits of legal traffic, and there is no fear of its re-commencing. Nothing would induce the natives in

the vicinity of Cape Palmas, to re-engage in that business. A very old man at Grand Cess, who was formerly head factor to an English slaver, once told us, "them be bad times, bad too much; true, we get plenty money then, but all man's heart grow sick for that business, so we all agree to knock off, and we never sell more slaves since that time."

We said above, that money was the grand argument and it would probably be *necessary* to induce the chiefs and trade men who have grown rich, and acquired power in this traffic, to abandon it at once and cease to have intercourse with the dealers; but *every* argument could be as successfully addressed to the native African, as to any other people under similar circumstances, whether nominally christianized or barbarous. If the articles of the treaty now made between the English and French Governments, grant the right of the cruisers of these nations to see it fulfilled, to punish all infractions, and but a small available force is left on the coast, for ten or even five years, we predict an end of THE AFRICAN SLAVE TRADE, so long the damning disgrace of the christian world.

We have only to regret, that our Government is not a party to the treaty; for although it is stated that the suppression of the *slave trade*, is to be the only subject of the treaties, to be framed with the African chiefs, yet we do not well see, how allusions and propositions, for the substitution of legitimate commerce can be avoided; and however great may be our confidence in the liberality and magnanimity of these two nations, yet we cannot forget that the French have a Senegal River on the Coast of Africa, into which no foreign vessel is allowed to enter for purposes of trade and that the English have by their port regulations, virtually excluded all foreign vessels from the Gambia, and that at Sierra Leone our commerce is restricted to a few, and the most unprofitable articles. But there is no hope of our Government doing any thing for Africa, or the Africans. They were absolutely *forced*, to send out their squadron of eighty guns, to avoid collision with England on the right of search question; and England accepted that as a kind of *pis aller* concession, rather than expecting any efficient assistance from this five years cruise.

An occurrence in which we were interested, which took place pending the formation of the treaty of Washington, well illustrates the aversion which all the heads of department of our Government, have ever evinced to doing any thing for Africa. As we before said, we pointed out this very course now adopted by the English and French commissioners, as the only one which promised to extirpate the slave trade, in an article published in this Journal. At the request of a friend, it was copied into the National Intelligencer and met the eye of Lord Ashburton, who did us the honour to request an interview. After some three hours conversation upon the subject, he expressed his confidence in the feasibility of the plan, the importance of its speedy adoption, and urged us to call on Mr. Webster, then Secretary of State, and explain our views and opinions to him expressing a hope, that the treaty then in progress, might take that turn. We were not a little flattered, as a poor colonization agent well might be, to find so much importance attached to our opinions, and marched off for Mr. Webster. But he could not be come at. We then stated the condition of affairs to Mr. Key, then re-

waking to the importance of the subject of colonization.—He took hold of it with enthusiasm and said, an interview must be had with Mr Webster, and he would bring it about. An appointment was made, we called—"too busy."—Another was made, called again—an introduction &c. and, "I doubt not but your views are good, and your experience in the matter important, and when I have occasion I will send for you." So ended all attempts to get the ear of the republican Secretary; and the treaty for the ACTUAL suppression of the slave trade, is between England and France, and not America and England.

Extracts from a Report of the proceedings of the twenty-sixth Anniversary, of the Missionary Society of the Methodist Episcopal Church, held in New York on 19th May.

(Extract from Secretary's Report.)

FOREIGN DEPARTMENT.—*Liberia Mission.*—'This mission has suffered for want of labourers, but is nevertheless prospering. In the Colonies of Liberia and Cape Palmas, and among the native tribes in the interior of Western Africa, there are 10 or 12 mission stations, 15 missionaries, and 837 members in Church fellowship. Under the care of these missionaries are 16 day schools, having 363 pupils, and 12 Sunday schools, with 488 pupils—120 of these children are natives. The Monrovia Seminary is under the temporary care of the Rev. Francis Burns, and the Africa's Luminary is also to be continued for the present.

Rev. John Seys, late superintendent of the Liberia Mission, submitted a resolution to the effect that the success of the missionary enterprise of the M. E. Church generally, and especially in Western Africa, called for most devout gratitude to God, and constituted a most powerful incentive to increased effort, on the part of the Church, for the conversion of the world.

The reverend gentleman, who laboured under a severe affection of the lungs, spoke in consequence much more briefly than was anticipated. A powerful feeling was excited by his address. He said the general triumphs of the missionary enterprise were matter for devout thanksgiving; but the success in Western Africa was especially so. Their missionary labours had been a powerful engine in bringing about civilization. He could not conceive how, without missions, civilization was to be effected. Nothing short of the grace of our Lord Jesus Christ could change the habits, by changing and renewing the hearts, of savage men. Attempts to civilize without missions and the Gospel had always failed, and, in spite of apparent temporary successes, must always fail. Sierra Leone was a case in point. That experiment, and the Niger expedition, and others, had shown that conversion to the truths of the Gospel must precede civilization.

Another trophy of the triumphs of the Gospel in Western Africa was the extinction of the slave trade through the extent of the mission's influence along the Western Coast. He (the speaker) had seen her Britannic Majesty's first class war steamer Penelope, and the Growler and other vessels of war run into Galenas, and seeing no slaver there, run out for a few miles. As soon as they were out of sight, and before their consorts could take their places, the slaver entered, took his cargo and laughed at all these attempts to break up the trade.

But what vessels of war of many nations could not achieve, the missionary's labour and God's blessing on the preaching of the Gospel was rapidly accomplishing; and chiefs under their instructions were coming out and saying, "I have no more slaves to sell—I cannot sell any more—I be Chris-

tian now." O yes, if he (Mr. Seys) could be furnished with the pecuniary means to support in Western Africa fifty good zealous missionaries, with their hearts yearning for the establishment of Christ's kingdom, and their souls sympathizing with poor Africa, he would engage to do more for the suppression of the slave trade than all the fleets in the world; for even now, with but limited means, wherever the missionaries had carried the Gospel they had annihilated slavery.

But their chiefest triumph in Western Africa, and that of which he would speak with devoutest gratitude, was that many souls were converted to God, and that after all was the great end of missionary labour and sacrifice. He thanked God that of such witnesses there were hundreds, and those too among the native population. 'Twas true that to gain these they had been at great expense of labour, and time, and money, and men, and some of his worthy colleagues had fallen in the field. To their graves he had gone and wept over them tears of mingled sorrow and pleasure.

The very morning that he left those shores he visited the graves of Cox and Wright and those of his own dear children, and as he hung over their tombs and wept over a beloved son who lay silent and cold beneath, he was constrained to ask himself—"Do I regret this sacrifice—this loss of my own son and of friends—when I consider that souls have been converted to God and brought to heaven?" And he could say that he did not, for in the strength of the faith of the Gospel he felt that the object was too high and holy, and God-like, to be marred by any personal complainings.

The reverend gentleman then related individual instances of conversion, and of fidelity to their profession, which were highly gratifying; and his whole address wrought a powerful effect upon the audience.

Rev. Dr. Bangs seconded the resolution. He said he thought they required nothing more to impress their minds with the importance of the African mission than the statements they had just listened to. If Mr. Seys were not present, he (Dr. B.) would say something in regard to the extent of his labours, and the sufferings he had undergone in a desolate land for ten years. Is there not, said the speaker, some noble spirit in this congregation to-night that will say, "I am ready to go and take his place?" Shall Africa be left destitute; God forbid! O that the spirit of the God of missions may be breathed into our hearts.

After singing by the choir Dr. Bangs rose and said that it was not unlikely Mr. Seys would have a successor. One present had announced his willingness to go to Africa. He was not at liberty at present to mention his name. He (Dr. B.) was often reminded of the remark of Mr. Cox before going to that country. Talking with one of the students he was asked what epitaph he would wish written on his tomb stone if he were to die in the work. Meditating a moment, he replied, "*Write this—Let thousands fall before Africa be given up,*" and he hoped Africa would never be given up.

Bishop Janes then addressed the meeting, Dr. Pitman taking the chair *pro tem*. The Bishop, after pleasantly adverting to the frequency of his appearance on the platform as a speaker—the frequent calls to which duty he only responded to, under the pressure of conscious obligation and duty—proceeded to urge upon the audience devotion to the great cause of missions. He argued the importance of the work with much force, and on various grounds, but principally on the ground of its importance in view of death, eternity, and the judgment.

He observed, that subjects gathered importance often according to the point from which they were viewed. Thus if the members of that audience, could have stood where Mr. Seys had stood—beside the graves of those who had fallen in the field, and beneath the banner of the cross—they would need

little urging on the subject before them, but would be willing at once to sacrifice time and money, and home, and life itself, that unto them might be committed, the privilege of preaching to the Gentiles the unsearchable riches of Christ.

Or could they have gone with him, (Bishop Janes) to the Texas mission conferences—could they have seen those men devoted to their work, men of high character and noble purpose, of intelligence and influence and talent, labouring, for a bare sustenance, in the work of saving men from destruction—could they see the straits to which these gifted men were sometimes reduced—travelling hundreds of miles without shoes, being too poor to procure them, and substituting sandals of raw bullock's hide in the place of them—now shivering with ague, now burning with fever, yet ever lifting high the standard of the cross, and proclaiming pardon, and peace, and salvation to the ruined and the lost; and though "in weariness often," still unwearied because of their love for souls. O! could those who now heard him have thus seen these men, they would not need to be urged to aid the cause by their contributions and by their prayers.

But there was a still more impressive view of the subject, and that was, from the brink of the grave and the portals of eternity. On this part of the subject, the reverend gentleman spoke with a depth of feeling, a solemnity of utterance, and an earnest eloquence, which it was impossible not to feel the force of.

He then urged those present by the memory of a Payson, who, in his last moments, exclaimed, "The nearer I get to Heaven, the more I feel of its benevolence, until now, I have an intense desire to measure out to every human being a full cup of blessedness:"—of a Fisk, who, catching the spirit of the "ministering angels," and standing on the threshold of their bright abode, said, "I am persuaded that if God takes me hence, he has some important work for me to do, for I never felt such an energy of soul as I now feel when God did not purpose to employ it," and who in reference to the death of missionaries in Africa observed, that "their dying breath but perfumed the atmosphere of Africa's shores;"—of a Bachus, who, when told that he could not survive more than half an hour, exclaimed, "Then take me from my bed, place me on my knees and let me die praying for the world,"—by these examples he urged them to renew their devotion to this work, and aid it by their influence.

Adopting now a pleasant and cheerful style, he besought them not to give in homœopathic doses, but freely and generously as they had received of God, and concluded an effective address by instructing the trustees to make the collection.

The Rev. Dr. Pitman, while the collection was proceeding, read the following letter to Bishop Waugh, from a young African convert who had been named after him—a custom very prevalent on the mission stations:—

Monrovia, Liberia, January 22, 1845.

To Rev. Beverly Waugh,

Dear Sir,—I take this opportunity of writing you these few lines to inform you of my health. I am well—enjoy a good health, hoping that it may find you and all your family well, enjoy a good health. All the youngsters in the printing office give their love to you and all your family, and hoping that it may find you and all well, enjoy a good health. And if you please to give my love to all your friends and family, and to all the Missionary Society; if you please to tell them that I am trying to learn how to be a good man, and hoping that they may pray to the Lord for to teach me how to be a good man, when I grow up to be a man; tell them that I am learning to be a printer; it is a very useful trade for boys to learn, and I

love it very much, and I hope that the Lord may spare me for to learn all about the useful art of printing, and if you please to send me some good things, hat ribbon, cap, pantaloons, shirt and jacket, pen knife and Bible.

Charles Pitman give his love to his namesake; if you please to tell him Charles Pitman is well, hoping that it may find him, and all his family well; tell him he must try to be a good boy. Peter P. Sandford give his love to his namesake, He is well, hoping that it may find his namesake, and all his family well, enjoy a good health. He is not living with the missionary now, but he say he is trying to keep out the country, and out of the beach.* He will not go back no more. He will try to live with Americans—not to go back any more in the beach.*

Dear namesake, would write you more, but the paper blots.

I remain yours,

BEVERLY WAUGH.

(From the Christian Advocate and Journal.)

THE COLONIES OF LIBERIA AND CAPE PALMAS.

The barque Madonna, recently arrived at this port, from the Western Coast of Africa, has brought us several numbers of "*Africa's Luminary*," a paper published at Monrovia, under the direction of our Missionary Board. Since the return of the Rev. J. Seys, late superintendent of the African Mission, the editorship of the Luminary has been confided to Rev. F. Burns, a coloured man, and a member of the Liberia Annual Conference; and we are glad to say it is very respectably edited. We have long since, been brought to the conclusion, that both the Colonies, and the Missions, established by Americans on the Western Coast of Africa, were destined to deliver the world from a gross libel on the coloured race—if it is not also a wicked imputation on the wisdom and goodness of the common Father of all the races of men who dwell on the face of the earth—namely, that the Negro race is so inferior in intellectual endowment as to be incapable of self-government; and therefore destined, either to endure the evils of savage life, or to be slaves to the superior races of white and red men. Infidelity abounds in speculation, but truth seeks the demonstration of experiment; and the the experiment which is to settle all questions on this subject has been in operation for some years past, under the direction of "The American," and "The Maryland Colonization Societies." So far the results are such as the philanthropist and the Christian desired they should be. The colonies, under the direction of these societies severally, are governed in all the departments of their governments by coloured men. Even the governors, both of Liberia and Cape Palmas, are coloured men, and both too compare favourably with the governors of our own states. These governors are, however, appointed by the Parent Societies in this country, but all the other officers are chosen by the people, either directly by popular elections, or immediately through their representatives. It is, therefore, with no ordinary satisfaction that we record the fact, that the long-enslaved and degraded people, for whose benefit these colonies have been established by the benevolence of our citizens, are not only capable of enjoying the blessings of liberty and civilization, but are capable of providing, securing, and perpetuating these blessings under a republican form of government—the Colonies on the Western Coast of Africa, settled by emigrants from the United States, being now among the best ordered, and happiest commonwealths in the world.

To this result the Christian missions in these colonies have greatly contributed; while the colonies have opened the door for, and secured, the

* Probably, bush.

safety of the missions. So far, then, the original purpose of the Colonization Society is shown to be practicable. It never was pretended that private associations, such as these benevolent societies are, could furnish the means of transporting all the free people of colour in the United States, much less the whole coloured population, to Africa. Nothing short of the financial resources of our General Government can effect such an object. But before any one could hope for government aid, it was necessary to convince the people of this country of the possibility of erecting on a firm and durable basis a Negro commonwealth, enjoying all the political and social blessings of liberty regulated by law—and this has been done, the interested doubts and difficulties suggested by cupidity and the speculations of infidelity to the contrary notwithstanding.

Like the colonies, our missions have gradually come to be committed exclusively to the management of coloured men; so that at present we have no white man in our Liberia mission; preachers, school teachers, editor, and printers, are all coloured, except one female teacher, our good sister Wilkins, whose devotion and labour of love may God reward in heaven, since earth can make no compensation for such sacrifices to benevolence.

The extracts we make from the "Luminary" will delight every Christian reader. Our itinerant system of propagating the Gospel has necessarily encountered great difficulties in a country where there are neither horses, nor mules, nor highways; but it is nevertheless developing its intrinsic energy in the extension of the great work of preaching a full and present salvation to man as he is—in all the deplorable ignorance and pollution of his nature, without even the mitigations and alleviations of its odiousness which civilization affords. Our readers will find our itinerants far beyond the bounds of the colony, establishing schools with the consent of the native tribes of the interior, and preaching the Gospel with the Holy Ghost sent down from heaven. O what a glorious field has God in his providence opened before us! May he open too the hearts of our people to give the Missionary Board the means of multiplying ministers and teachers in Africa, so that every considerable town in the interior, as well as in the colony, may have a preacher and a manual labour school. The time has come when the Gospel may be preached to the adult population of all the African towns of which we have any knowledge, and the rising generation may be taught and trained in the truths and the precepts of Christianity. Yet so circumscribed are our means that we are not ready to embrace these opportunities, except to a very limited extent. Surely the Lord's treasury is in the hearts of his people, and we may safely draw on it. Honor the draft of the Missionary Board, brethren—or lo! we shall turn to the Gentiles, and lay our case before those who do not claim to be Christians, but only philanthropists—and we will say to them, You desire to extend the blessings of civilization, and experiment, which is always contradicting speculative theories, has demonstrated that the Gospel is the great civilizer, preparing the savage for letters, and science, and arts, and for social and political improvements; give us then, as *your* almoners, the means of sending preachers of religion, and teachers of letters, and science, and the arts of social life to the barbarous tribes of Africa. Whether you have adopted our religious tenets or not, you cannot doubt that we will better the condition of these barbarians. Let us see, then, whether your philanthropy is a mere sentiment, or a practical principle. We want to civilize Africa, and have proved it to be practicable, for several native towns are already in a rapid process of civilization. You profess to desire this as much as we do. Give us the means, then, and with the blessing of God, all that your philanthropy desires, and dictates, shall be accomplished. What say you? Shall we find your philanthropy

stronger than your covetousness? If not cease to utter your fine sentiments. Mock us not with your professions of philanthropy, which contributes nothing to the great purpose of bettering the condition of savage man. Stand by and be mute, until the world shall be civilized by Christians; for of these the obligations of their faith require it, and wo to them if it is neglected or postponed.

COLONIAL DIFFICULTIES.

It is among the most surprising and mortifying items of intelligence which have reached us from Liberia, that British officers and traders, should show hostility towards the American Colonies on the Western Coast of Africa. It is so directly in the very teeth of all the professions of benevolence to the coloured race which England has made to the world for some years past, and of which we must admit she gave a practical demonstration in the purchase and liberation of the slaves in her colonies, that we cannot believe she will sanction the oppressions and vexations inflicted by her people on the helpless settlements of coloured people in Liberia and Cape Palmas.

The commonwealths on the Western Coast of Africa, settled by emigrants from the United States, are not colonies of the United States, and therefore cannot claim protection from our government; they have been established by benevolent associations, both incorporated by the State of Maryland, merely to facilitate their benevolent purposes by legalizing their transactions at home, but neither giving nor pretending to give any authority to their government abroad. Under such circumstances, Liberia and Cape Palmas, though possessing all the forms of civil government for domestic purposes, could only depend upon the comity and the philanthropy of the nations of the earth, for the exercise of those municipal rights which are essential to their existence. Among these rights are the authority to levy impost duties on foreign articles brought to the country to be disposed of in the way of trade, and to punish the infraction of the revenue, as well as other laws, of the anomalous governments they have established. The country they inhabit has been fairly bought of the natives, who held it by the universal acquiescence of the civilized powers, who acknowledged the sovereignty of the native chieftains in all the intercourse maintained with them; and with the soil the natives transferred the rights of sovereignty. The governments of Liberia and Cape Palmas entered, therefore, upon the exercise of those rights under the confident expectation that they would be acknowledged by all civilized nations, while they were exercised with strict impartiality toward all. And accordingly no higher duties have been levied upon the products of one country, than upon those of all the rest trading with the colonies; and until within a year or two, the Liberia and Cape Palmas governments have been respected, and their laws have been enforced without opposition from the British or other traders. Indeed, it was to be expected that all who regarded the common obligations of humanity, would extend to the immigrants every possible and necessary facility in carrying out a scheme so fraught with practical good to the coloured race.

But of late, the subjects, and even the officers of Great Britain, have made the extraordinary discovery that Liberia and Cape Palmas are not nations, nor the colonies of any nation; and therefore have no national rights at all. They contend, therefore, for the privilege of trading with the Colonies without paying any duties, or obeying any regulations of trade or commerce, adopted by these governments.

Now if these pretensions and high-handed oppressions are sanctioned by the British government, that government must withdraw all her claims to disinterestedness and humanity in respect to the measures she has taken to suppress the slave trade; for the Colonies she proposes to destroy are the most efficient agencies in carrying out this purpose. We must therefore be compelled to believe that the desire to monopolize the trade of the world holds subordinate, her benevolence to the coloured race, since she does not hesitate to destroy her own auxiliaries in the work of mercy, if they happen not to be exclusively tributary to her commercial monopoly. The colonists in Liberia and Cape Palmas are as incurably republican in their notions of government as we Americans are. Great Britain may subdue and oppress them in their helplessness, but she can never reconcile them to her rule; and as all supply of immigrants from this country would be cut off by her conquest, the colonies would dwindle and die in her hands. No European or American nation may resist or remonstrate against this high-handed iniquity. Yet Great Britain would lose much by the pitiful meanness of the operation. Much of her influence depends upon moral power, especially that which she wields in relation to slavery and the slave trade, and in which she so much glories. Let it once be proved that she seeks only the extension of her commerce, or any other national advantage in her negotiations, with the powers of the earth on this subject, and her influence is gone—and gone for ever.

But it cannot be that Great Britain will sanction such an outrage upon humanity. France, it is true, under the wily craftiness of the Jesuits, has forced—or is cruelly endeavouring to force—her protection upon Tahiti. But France long since renounced all pretensions to the character of a Christian nation. She has been Papist—then Infidel—and now again Papist; but Christian never, for many centuries past. Great Britain on the contrary, has often reiterated her profession of being a Christian country, and so large a portion of her people demonstrate the justness of the claim by their “works of mercy and labours of love,” that we will not believe the fate of Liberia and Cape Palmas, colonies originating in, and supported solely by benevolence, without the slightest admixture of selfishness, or hope of gain, is sealed over to hopelessness and bitter disappointment by the British government until we see the sign manual of Victoria Regina to the instrument by which it is announced and declared.

With these views we are rejoiced to hear, indirectly, that Governor Roberts, of Liberia, contemplates a voyage to England, with a view to the adjustment of the difficulties to which we have alluded. We commend him to the attentions of all Christian people in Europe, as not only an upright and capable Governor and statesman, but as a sincere and pious Christian.

Extract from a letter from brother Roberts, preacher-in-charge of the Edina and Bassa Cove circuit.

“Early the next morning I started, ascending the S. E. branch of the Junk river to the distance of ten or twelve miles as far as Barga’s town, a chief in the Little Bassa territory, and a country inviting for missionary operations. Then proceeded on foot to Little Bassa proper, the distance being about twelve miles more, where I arrived at half past three in the afternoon, and remained through the night. At five the next morning, I pursued on my way to Edina, about twenty miles distant, at which place I arrived at one o’clock, and immediately entered upon the duties of my charge, making arrangements for the taking down, removal, and re-erection of the mission house on this place, as proposed and sanctioned by the su-

perintendent prior to his leaving for the United States. Its former location, together with its very inconvenient construction, most fully justify the conclusion to remove and rebuild it. You may be a little surprised to learn, that upon taking up the upper floor, there was found between it and the ceiling, coiled up, on a compact bed of rags and paper, a *snake*, of about five feet in length, and two inches diameter, of the Boa Constrictor kind. From the appearance of his bed, this had been his lurking place for several months. Of course he was not allowed to escape.

As the bounds of this circuit embraces Edina, Bassa Cove and Bexley, you must know my labours necessarily must be much divided. To keep up the usual stated hours of worship, and meet the expectation of the several societies, in order that all may share in the feeble labours of the preacher-in-charge, I have hitherto so arranged as to preach in Edina and Bassa Cove every Sabbath morning alternately, excepting the Sabbath I visit Bexley.

"The Sunday school department is regarded with high esteem among us. But a declension had been apparent to some degree, during the interim of brother Payne's leaving, and my entry upon the duties of this charge.

"At an official meeting, called for the purpose of taking the subject into consideration, arrangements were made to bring about a re-action in this department, so far as any tendency exists leading to an abatement of interest. The good effects of these arrangements are generally apparent, and I feel gratified in thinking, from the spirit and interest now manifested, after an address delivered on the subject, that the Sunday school in this place will be, by the blessing of God, a savour of life unto life to the young people and children of this community.

"I received three or four days ago the first number of Africa's Luminary. And being one of those who was so much opposed to its being discontinued at our last conference, you may be assured it was hailed with pleasure and satisfaction. Permit me to say, that while modesty might dictate that you beg the indulgence of your readers and patrons, in the discharge of your new duties as the incumbent of its editorship, I hesitate not for a moment to think that ample satisfaction will be given to all concerned—the opinions and sayings of those who have expressed themselves to the contrary notwithstanding.

"The arrival of the brig Ellen Jenkinson at this place, and bound for the windward as far as Monrovia, affords a good opportunity for me to go there, and accompany my family to this place in this vessel on her return. Should I finally conclude to come up, you will see me, nothing preventing, in a day or two."

Respectfully yours,

Edina, March 3d, 1845.

J. W. ROBERTS.

FROM AFRICA.

UNITED STATES SHIP JAMESTOWN,

At anchor off Cape Palmas, 17th April, 1845.

SIR: I have the honor to inform you that, on the 10th of March we sailed from Messurado to the eastward, coasting along shore, looked in at Marshall, and the next day at Sinou, (missionary stations,) showing our colors through the day; the natives came off in their canoes in great numbers. On the 13th exchanged private signals with a British steamer; at 1 P. M. anchored off Cape Palmas; despatched a boat for Governor Russwurm, who came on board. From him I learned that the colonists were enjoying peace in all their relations with the native tribes, but that a sanguinary war was

raging between the Gurrawah people, and those of Half Cavally and River Cavally, within twelve miles of the Cape; which, interfering materially with the trade of the colony, he was desirous that I should act as mediator between the belligerents, and endeavor to restore peace, to which, as an act of humanity, I readily assented—the more cheerfully, as an American mission family resided at Half Cavally, in the centre of the contending parties. At Cape Palmas I received the report of Commander Bell, of the Yorktown, dated 26th of February, at Gaboon, all well; he was to sail on that day for the southward.

On the 17th sailed from Cape Palmas, and anchored the same night off the town and mission-house at Half Cavally; next morning, despatched a canoe, with a note to Mr. Payne, and by return, had the satisfaction to learn that the missionaries were well, and felt perfectly secure. In the meantime, Governor Russwurm, who had come down from Harper by land, wrote me from the town of Half Cavally, stating that he had endeavored in vain to “set a palaver” on board the Jamestown. The victorious Half Cavallys and King Freeman (who came on board) were willing; but the other parties refused to listen to any terms of peace, and declared their determination to decide the matter by the sword. After cautioning them as regarded our missionaries, sailed from Cavally, informing Governor Russwurm that my interference in native quarrels could extend no farther than as mediator; nor could I interfere with any breach of promise between the native tribes and the Maryland Colonization Society, to whose arbitrament the natives had—he informed me—agreed to submit their disputes, and now refused. Off Rockbooka, the head men came off, bringing the original compact entered into between Commodore Perry, binding themselves to protect Americans and their property within that territory, which they cheerfully renewed. It appears the American flag is feared and respected along the whole extent of coast. The frequent appearance of our ships of war has a salutary influence upon the minds of the natives, and will, without doubt, afford ample security to our growing commerce.

On the 19th passed Beribee, where the piracy was committed on the American schooner “Mary Carver,” and which was followed by severe retribution. Several canoes came off; but on discovering the character of the ship, they fled in great consternation; nor could they be prevailed on to lay aside their fears. I sent them word by the natives of other districts that they had nothing to apprehend, so long as they conducted themselves peaceably.

On the 20th passed close in to Little Lahou, and same day looked into Grand Lahou, a native town of considerable trade. There were three English merchantmen at anchor. In this neighborhood, also, many of the natives who came off fled in terror the moment they ascertained our character. Others were, by much entreaty, prevailed on to come on board, and trade; and soon felt perfectly at ease. Our large guns, however, appeared to fill them with perfect horror. At 4 P. M. passed the Dutch castle of Axim. On the 22d passed the Dutch fortress of St. George del Mina, and the British castle of Cape Coast. At Del Mina there were an American and a Hamburg vessel at anchor; at Cape Coast two English vessels. On the 23d, at meridian, passed the English, Dutch, and Danish castles at Accra: there were at anchor an American and two English vessels. In passing the various towns and fortifications along the coast, we ran through the anchorages, under easy sail, (to give opportunity for communicating with us, should it be desired,) our colors displayed, which was invariably returned, the castles and shores crowded with spectators.

From the 24th until the 27th, the weather was thick and rainy, with vivid

lightning. Hauled up from Cape Formosa for Prince's Island; on the 29th anchored in West Bay, latitude $1^{\circ} 39'$ north, longitude $7^{\circ} 17'$ east, replenished our water, and sailed on the night of the 30th for the river Gaboon. At West Bay, the British have a depot of coal for their steamers; it affords water of an excellent quality, and easy of access, with other refreshments at reasonable rates, and sufficient quantities.

In consequence of the heavy rains and calms, we did not arrive off the mouth of the river until the night of April 2d. We there anchored in latitude $30'$ north, longitude $9^{\circ} 12'$ east, the rains frequent and heavy, with much lightning. Fired a gun for a pilot; but none coming off, on the morning of the 3d sent the letters for the missionaries to a canoe bound up to the town; there being no object of sufficient importance to induce me to risk the health of the crew by ascending the river during the heavy rains; and having a long distance to retrace to our place of rendezvous, requiring much time, as I had made arrangements to stop at intermediate places; at 3 P. M., no boat coming off, weighed and made sail to the northward and westward.

From the 3d to the 15th, experienced alternate calms and squalls, attended with much rain, thunder and lightning; on the 16th, made Cape Palmas; at 5 P. M. anchored. An American bark lying here, bound to the United States, gives me an opportunity of forwarding this, with other communications, and duplicates of those forwarded from Monrovia. We have, since leaving that place, coasted along a distance of fourteen hundred and fifty miles, and returned to this place, twelve hundred. You will perceive the ship has not been idle. The officers and crew are in good health, though they have been exposed to much rain; they are, however, somewhat debilitated by the heat of the climate. My stay here will be short; I propose touching at Monrovia to fill up our water, and proceed to Port Praya, where I hope to receive intelligence from the United States.

I have the honor to be, respectfully, sir, your obedient servant,

CHARLES W. SKINNER,

Commanding U. S. naval forces, Western coast of Africa.

HON. SECRETARY OF THE NAVY, Washington.

(From the Southern Churchman.)

MISSION AT CAPE PALMAS, WESTERN AFRICA.—We have had the reading of an interesting letter from our beloved missionary at the Cavalla Station of our mission at Cape Palmas, Western Africa, and have been permitted to make an extract indicating the state and prospect of the mission at the date of the letter, 17th January last.

"We have much cause for gratitude and encouragement. Our little church here (Cavalla,) numbers 24 members, of whom 17 are natives. Our schools have averaged during the past year forty-five boarders, and our congregations 100—200 attendants. We have for the most part, too, been blessed with peace around us, and thus allowed to pursue without interruption our work. Nor has death been allowed to enter our mission, while we have been reinforced by four new labourers—all still spared to us—and so far as we can judge heartily interested in and qualified for their work. These are certainly grounds for encouragement. Oh! that we may be duly thankful for them, and rightly feel our responsible positions as "lights" in this dark, perishing country. God appears to be constantly increasing the number of the points of lights on this coast. In addition to the Sierra Leone, Gambia, Monrovia, Settra Kroo, Cape Palmas, Cape Coast, and Gabra river, where missions have been, in long, and in many cases successful operation,

a station has been commenced during the past year at Fernando Po, and last month, a company of three missionaries with their wives, of the Church Missionary Society, passed here on their way to Badagry, to open a new mission station there. When the spirit of God shall be poured out at all these points, Ethiopia will indeed stretch forth her hands to God."

BALE MISSION TO WEST AFRICA.

The correspondent of the New York Observer, in giving a sketch of the various Missionary Anniversaries at Bale, thus speaks of that to West Africa.

"Thirdly, the station on *the Western Coast of Africa*. The agents of the Society of Bale have here shown heroic perseverance. Braving the influence of a murderous climate, they have gone one after another to die an untimely death, while proclaiming to the negroes the compassion of Christ. Scarcely are tombs of the martyrs closed, when others come to supply their places; and never has this mission lacked devoted labourers. Lately a new method has been followed, which promises happy results. Three missionaries, Messrs. Riis, Widman and Thompson, went to the West Indies to seek for converted negroes, disposed to return to their native land; then accompanied by these negro brethren, they founded a village wholly composed of Africans at *Agropong*. The natives show no opposition; on the contrary, they seem ashamed of their fetishes, and leave off their horrid sacrifices of human blood. The establishment of this christian village is an imitation of your colony of *Liberia*. May all these attempts succeed and the desolated land of Africa be at last refreshed by the dews of heaven! Unhappy descendants of Ham! have they not suffered enough? are they not yet sufficiently oppressed almost everywhere? Has not the time come when the children of Africa, civilized like ourselves, shall take their place in the human family, receiving the law and the grace of the Saviour?"

The colonies of Liberia, appear to be examples worthy of imitation to the European Missionaries, while they are set at naught by the American. How is this? The Bale Missionaries too, who have spent years in Liberia.—It seems to us that they would all have *Liberias* of their own fashioning. *Liberias* in every sense, but that vital one whence its name—FREE. "LET LIBERIA FOREVER BE FREE"—from *all* governments, *all* control, *all* influences.

NAVAL.—The following is a list of the officers of the U. S. ship Macedonian, at New York, from the Coast of Africa.

Commodore M. C. Perry, late commander-in-chief of the U. S. naval forces on the West Coast of Africa; Joel Abbot, acting captain; Charles H. Poor, Bushrod W. Hunter, lieutenants; John J. Almy, flag lieutenant; Wm. B. Whiting, lieutenant; George Wells and Mathew C. Perry, acting lieutenants; Joel S. Kennard, acting master; E. L. Dubarry, fleet surgeon; Henry Etting, Purser; Jabez C. Rich, commanding officer of marines; Wm. P. Rodgers, commodore's secretary; Martin Roche, professor of mathematics; Joshua Huntingdon and Charles Eversfield, assistant surgeons; John F. Abbott and Alphonso Barbot, passed midshipmen; Peter Wager, Wm. D. Austin, Wingate Pillsbury, Wm. Mitchell, A. H. Waring, Adrian Deslonde and Joseph A. Seawell, midshipmen; Wm. H. Perry, commodore's clerk; John P. Abbott, captain's clerk; A. D. Ashton, purser's clerk; John Mills, boatswain; John Clapham, gunner; Wm. H. Brayton, sailmaker; Amos Chick, carpenter; Wm. Beers, purser's steward; Jos. Donnell, master's mate.

The Courier, speaking of the arrival of the Macedonian, says—

She has been absent from the United States twenty one-months and ten days, during which time she has been cruising on the Coast of Africa, for the protection of American interests, and the suppression of the slave trade. Of her crew, of upward of 400 men, she has lost but one man by sickness, and has not had a single case of African fever. The officers and men now in her have all returned in the enjoyment of excellent health.

KENTUCKY IN AFRICA.—A vessel will sail from New Orleans in November next for Liberia. The emigrants from Kentucky will meet in Louisville in November, and will go down to New Orleans under the care of the Agent of the American Colonization Society, and when they reach Liberia will settle in Kentucky in Africa. Many have already applied to go. Applications for passage, or information, &c., can be made, (post paid) to A. G. Hodges, Esq., Frankfort; R. Pindell, Esq., Lexington; Rev. Dr. Young, Danville; Judge Underwood, Bowling Green; Gen. Collins, Maysville, and Rev. W. W. Hill, Louisville.

Papers in the State friendly to the Colonization cause will give this notice several insertions.

June 3, 1845.

Lex. Ky. Paper.

The following preamble and resolutions were adopted on Sabbath afternoon, 11th of May, by the congregation worshipping at Asbury Church, after listening to an eloquent discourse delivered by the Rev. Dr. BRECKINRIDGE, who was then about to leave the State. That sermon as might be expected, renewed a recollection of past favours on the part of that venerable friend, in conjunction with other beloved friends, who stood up in our defence when a dark cloud was spreading itself over our heads, threatening our destruction. Let no one think that because the Dr. seems to stand alone in these resolutions we do not appreciate others of our friends who have rendered us great and important service in the time of our affliction; for, though we say it ourselves, it seems to be the particular construction of a coloured man's heart to love and esteem benefactors, when once they know who they are. Many times, when passing the streets, we meet those we know to be tried friends, the eye turns to look upon them with feelings of regard, though they know us not; while the heart follows them with good wishes: and those who have praying hearts even pray that the blessing of Heaven may rest upon them. The seeming difference made between our friend Dr. B. and others of our friends in this State resulted from the haste of the occasion and the circumstance of his intended removal from the State. We were unwilling to let him depart without letting it be known that we are not so devoid of feeling as to forget his kindness or the kindness of others. We know that the Dr. can live without our gratitude, as some may think; this we know, but we think that an expression of it will not prevent his living, or we should not have tendered that expression. In offering these resolutions we expressed an opinion that the same respect was due from all the coloured people of the State; in doing this we anticipated not one dissenting voice, though there may be some; but we assure our brethren throughout the State that this was done in great confidence, which assurance we hope they will accept as an apology for our seeming to act alone.

Whereas, we believe it to be praiseworthy to receive insults as on sand, which may be washed out by the first shower; and whereas, we conceive it to be equally glorious to receive favours as on marble, which the pelting storms and rains, even of centuries, cannot wash out or erase. Therefore:

1. *Resolved*, That an expression of gratitude be tendered to the Rev. Dr. Breckinridge, for the very efficient service rendered the coloured people of

this State at sundry times, but especially when an effort was being made by legislative operations, to tread in the dust the few remaining liberties given us, by the laws of this commonwealth.

2. *Resolved*, That it is the sense of this meeting, that this tribute of respect is due to that gentleman by the coloured people of this entire State, especially at this time, when that much esteemed friend is about to leave the State, a circumstance much to be lamented by the thinking part of that unfortunate people; and that it is further both the duty and the privilege of the same to send their hearty prayers to Heaven in his behalf, that the blessings of Heaven may attend him while passing through the present life, and that he may have a seat among the blessed when done in this land of sorrow.

OBITUARY.

The Rev. JOHN M. ROBERTS, the Travelling Agent of the Maryland State Colonization Society, died, at his residence in this City, on Friday, the 11th day of July, after a brief illness of less than one week. Mr. Roberts was an Englishman by birth, and had resided in this country but a few years. Yet he had secured to himself a large circle of friends. He first distinguished himself as a Distributing Agent of the Maryland Bible Society, visiting every part of the State and conversing freely with all classes upon the subject of his mission. He subsequently was engaged as a Collecting and Distributing Agent of the Tract Society. His services, we believe, have been held in high estimation by the Directors of both these associations. But we have known him only as the indefatigable, frugal, hard labourer in the cause of African Colonization. Nothing but ill health ever deterred him from the constant and earnest pursuit of his calling. Unmindful of the excesses of the seasons, or the malaria of the lower counties of the State, he visited every hamlet and hovel of the expatriated African, urging upon him the blessing of freedom in his father land. His active industry ever found something of good to accomplish, and if he failed of effecting his object, it was never for want of persevering effort. If he possessed less eloquence and powers of persuasion than some men, he was second to none in industry and perseverance. These, with an unbending integrity, were his prominent characteristics. As an associate in the service of this society, our intercourse with him has ever been harmonious and agreeable, and we most respectfully tender our condolence and sympathy to his family in this hour of their affliction.

FOURTH JULY COLLECTIONS.

1845.

July 9.	From M. E. Church, Fayette Street, Rev. Mr. Evans,	\$ 8 00
" 11.	" St. Paul's Church, Rev. Dr. Wyatt,	74 31
" 13.	" North Balto. Station, M. E. Church, Rev. Mr. Slicer,	20 00
" 16.	" 3d. Presbyterian Church, Rev. Dr. Musgrave,	10 70
" 16.	" Presbyterian Church, Fred'k. Md. Rev. Abram Haff,	19 35
" 18.	" All Saints Church, Fred'k. Md. Rev. Mr. Peterkin,	20 00
" 20.	" High St. M. E. Church, Rev. Mr. Morgan,	10 00
" 22.	" Whatcoat Chapel, M. E. Church, Rev. E. P. Phelps,	10 06
" 26.	" Wilk Street M. E. Church, Rev. James Sewell,	7 36
" 28.	" Grace Church, Elk Ridge Landing, Rev. Mr. Stearns,	15 87
Aug. 2.	" Seamen's Church, Balto. per. Mr. Brundidge,	3 23
" 2.	" Emory Chapel, M. E. Church, Rev E. R. Veitch,	5 00

\$203 88

